THE BASQUES IN NORTH AMERICA

BY

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III.—*The Basques in North America.*

By JOHN READE.

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To the dwellers on this side of the Atlantic, the Basques are a people of exceptional interest, as well from certain features of their language, as from their geographical situation and their early voyages to the shores of the New World. M Paul Gaffarel of Dijon is inclined to believe that there is some groundwork of truth in the tradition, which credits the Basque sailors and fishermen with a knowledge of America long before the close of the fifteenth century.

It is well known that the Basques were for centuries engaged in the whale fisheries of their own seas. Some years ago, Mr. Clements R. Markham visited the seaports of the Basque provinces for the express purpose of gathering information concerning that ancient industry. In the report on the result of his inquiries which he subsequently presented to the Zoological Society, he said that he had set foot in every important town on the coast from the French frontier to Cabo de Peñas, comprising the provinces of Guipuzcoa, Vizcayo, Santander and Asturias. He found that the Biscayan whale fishery was a well established trade in the twelfth century and that it had probably been in existence for two centuries earlier. Such adepts, indeed, did the Basques become in that arduous and somewhat hazardous pursuit that, as soon as the English and Dutch entered upon the Arctic whale fishery, their services were in great requisition and were highly prized.

In 1612, James I of England wrote to the king of Spain asking for permission to engage for English vessels Basque seamen skilled in the use of the harpoon. In the course of time the English learned to wield that powerful weapon themselves, but it was to the Basques that they owed their primary instruction. In the middle of the seventeenth century the whales of the Biscayan waters became very scarce, and the Basques had to extend their voyages to alien seas in order to make them profitable. Even at a much earlier period, they had been wont occasionally to push their quest to a considerable distance northward and westward. Growing more and more adventurous, they were borne by favorable winds from island to island, till finally, we are told, they reached the shores of the opposite continent. The honour of the discovery is assigned by some to Jean de Echaide, by others to Matias de Echeveste. According to M. Paul Gaffarel, an island called Scorafisca or Stokafisca, is marked on the seventh sheet of Andreà Bianco's atlas, which dates as far back as 1436. The island in question is situated considerably westward in the Atlantic, not far from where Newfoundland might be looked for. The earliest editor or publisher of that atlas, Formaleoni, suggested that the name might be a corruption of "Stockfish," and indicate a knowledge of the Newfoundland cod fishery.

Mr. Justin Winsor, states that a pilot's chart of the year 1400, had inscribed the

names, " Antillia " and " De la man Satanaxio ", " which ", he says, " some have claimed as indicating a knowledge of the two Americas[1]." Perhaps, says M. Gaffarel, with respect to Bianco's chart, Echaide had communicated his discovery to others who had made it known to the cartographer. However that may be, it is certain that from the middle of the fifteenth century, all the ocean charts indicate the existence of a number of islands, which bear the name either of Stockfish, in one or other form, or of Baccalaos, which has virtually the same meaning. The strange thing about this last word is that it is the ordinary Basque term for "cod." The Spanish borrowed it from the Basques, and Cervantes uses it in his immortal story of the Knight of La Mancha. The memory of its attribution to Newfoundland is perpetuated in the islet of Baccalaos, at the northern extremity of Conception Bay. Nor is this the only memorial left by the Basques of their early visits to North American waters.

Not long since, the attention of the Rev. M. Harvey, author of " Newfoundland ", was directed to a couple of tombs in an ancient cemetery near Placentia, which bore inscriptions in a language unknown to the islanders. In the summer of 1886, Mr. Courtney Kenny, M. P. for Barnsley, Yorkshire, while on a visit to Newfoundland, copied these inscriptions, and, on his return to England, submitted them to Dr. Robertson Smith, the well known orientalist. With little hesitation, that learned professor pronounced them to be Basque. " Who could have expected ", writes Mr. Harvey, in the Montreal *Gazette*, " to find such a relic of a world that has passed away in such a remote and little known locality as Placentia ? What changes have passed over the New World since those ancient mariners lay down for their last sleep in the Placentia 'God's Acre ?' Their names, cut deep in one of our hardest rocks, have been able to resist the gnawing tooth of time." The former presence of the Basques in Newfoundland is also evidenced by the names of places on its coast. Rognouse is supposed to be a corruption of Orrougne, near Saint Jean de Luz. Cape Ray is said to be derived from the Basque *arraico*, pursuit or approach. Cape Breton was so designated from its resemblance to the projection of the same name north of Bayonne. Cape de Gratz comes from *grata*, a fishing station. Ulicillo, Ophorportu, and Portuchoa, are also Basque terms, signifiying respectively, "fly-hole," "milk-vessel" and " little harbour." Labrador is also claimed to be a remembrancer of the Labourde district, which gives a distinctive name to a dialect of the Basque language. M. Joseph Marmette suggests that the name *cañada* (canal) may have been given by the Spanish Basques to the St. Lawrence, of which the first glimpse from the entrance of the Gulf would suggest the implied resemblance.[2] Senhor Luciano Cordeiro gives the same derivation.[3] Although, writes M. Gaffarel, there is no authentic proof of those early voyages, there are still strong presumptions in their favour. There is, indeed, every reason to believe that, what in 1492 was accomplished with all the *éclat* of official authority, had long before been effected silently and noiselessly by those humble Basque fishermen.

Confirmatory evidence is found in an extract from an ancient manuscript, dated 1497, which is reproduced in the " Collection de Manuscrits, " recently published by the Government of Quebec. " Although, " it runs, " we have no written record of the earliest

[1] Narrative and Critical History of America, ii. 38.

[2] Le Canada et les Basques, par F. de Saint-Maurice, Joseph Marmette et N. Levasseur, avec avant-propos par le Comte de Premio Real.

[3] L'Amérique et les Portugais, in Compte-Rendu du Congrès des Américanistes, 1875, vol. i. p. 475.

voyages of the French to the New World, there is nevertheless ample traditional evidence that they made several distant expeditions before the discoveries of the Portuguese and Spaniards. The Basques and the Bretons had for several centuries the monopoly of the whale and cod fisheries, and it is remarkable that Sebastian Cabot, on discovering the coast of Labrador, should have found there the name Bacallaos, which in the Basque language signifies cod-fish.

Abbé Faillon[1] writes that long before Jacques Cartier's time, the sailors of Normandy, Brittany and the Basque provinces, had given names to several ports on the Atlantic seaboard and the shores of the Gulf, and Father Charles Lalemant, writing home from Quebec in 1626, drew attention to the fact that the Indians of the country called the sun "Jesus", a name which, he believed, they had learned from the Basques who formerly dwelt there.[2]

Lescarbot, indeed, went so far as to say that, so long and so intimate had been the intercourse between the Basques and the aborigines of Newfoundland and the Gulf shores, that the language of the latter had come in time to be half Basque. If such a development of any native American tongue had really taken place, it would give to the theory of Basque-American affinity a ratification that would be welcome to its advocates. As yet, however, the statement of the versatile Lescarbot has not received that verification which would alone give it any value.

We have, it is true, ample evidence, after the beginning of the sixteenth century, of the enterprise and energy with which the Basques pursued their calling as fishermen in Canadian waters.[3]

It appears, however, that the intercourse of the Basques with the Indian population was confined, for the most part, to such communications as were called for in the pursuit of their chosen industry. They seldom made any long stay on land, and still more rarely did any of them decide to settle in the New World.[4] The early colonists of New France were mainly from Normandy, Perche, Aunis, Poitou, Brittany and Saintonge. The mass of them were from north of the Loire. If the Basque provinces furnished any at all, they were extremely few. The Basque sailors and fishermen crossed the Atlantic, not as colonists, but as traders. Their ambition was to make a little fortune and return home to their own land. When they did emigrate, it was not to Canada but to Mexico and to South America that they directed their course. If, therefore, it were proved beyond any suspicion of doubt that the Basques had obtained a knowledge of the northern portion of America even before the time of Columbus, our interest in them would not so much lie in that fact, which has had but a trifling influence on our national evolution, as in

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[1] Histoire de la Colonie Française en Canada, i. 1. [2] Relations des Jésuites, 1626, p. 4.

[3] That what the Basque fishermen and others who visited this continent in comparatively recent times found so easy a task, was equally practicable in ages more remote, has been clearly brought out by Sir Daniel Wilson in his paper on "The Lost Atlantis," in the Transactions of the Royal Society of Canada for 1886. On the same subject may be consulted Wilson's Prehistoric Man, ii. chaps. 19, 22 & 24; Humboldt's Kosmos, ii. 601-612; Bancroft's Native Races of the Pacific States, v. 102-129; The North Americans of Antiquity, by John T. Short, chap. iii; Histoires des Grands Voyages, by Jules Verne, i. 1-150, chaps. i-vi; Les Normands sur la Route des Indes, by Gabriel Gravier; Rafn's Antiquitates Americanæ, and essays by Messieurs E. Beauvois, Paul Gaffarel, Luciano Cordeiro, etc., on the Voyages of the Phœnicians, Carthaginians, Greeks, Romans, Welsh, Irish, Northmen, Portuguese, etc., in the Comptes-Rendus of the Congrès des Américanistes, etc.

[4] Frontenac had Basque blood in his veins.

certain possibilities which it suggests, when considered in connection with the peculiar structure common to the Basque language and some American families of speech.

"I must not mention these amalgamating languages," writes Dr. Farrar, "without calling your attention to the fact that one of the very few isolated languages of Europe exhibits, strange to say, the only cis-Atlantic instance of this very peculiar structure. It is the Eskura or Basque, spoken in the valleys of the Pyrenees, on the borders of France and Spain in an angle of the Bay of Biscay. The ethnological and linguistic affinities of this language, though repeatedly inquired into, have never yet been satisfactorily ascertained. Its existence there remains at present an insoluble problem, but what is certain about it is that its structure is polysynthetic, like the languages of America. . . . The most daring of all the hypotheses which have been suggested, points to the conceivable existence of some great Atlantis—to the possibility of the 'Basque area being the remains of a vast system, of which Madeira and the Azores are fragments, belonging to the Miocene period.' Be this as it may, the fact is indisputable and is eminently noteworthy, that, while the affinities of the Basque roots have never been conclusively elucidated, there has never been any doubt that this isolated language, preserving its identity in a western corner of Europe between two mighty kingdoms, resembles in its grammatical structure the aboriginal languages of the vast opposite continent, and those alone[1]"

Prof. W. D. Whitney writes on the same subject: "Before leaving the Eastern Continent, we must return to Europe for a word or two upon one language which has as yet found no place for notice—the Basque, now spoken in four principal dialects and a number of minor varieties, in a very limited mountain district of the angle of the Bay of Biscay, astride the frontier, but chiefly on the Spanish side. It is believed to be the modern representative of the ancient Iberian, and to have belonged to the older population of the Peninsula, before the irruption of the Indo-European Celts. Traces of local nomenclature show it to have occupied also at least the southern part of France. The Basques may then be the sole surviving relic and witness of an aboriginal western European population, dispossessed by the intrusive Indo-European tribes. It stands entirely alone, no kindred having yet been found for it in any part of the world. It is of an exaggeratedly agglutinative type, incorporating into its verb a variety of relations which are almost everywhere else expressed by independent words. The Basque forms a suitable stepping-stone from which to enter the peculiar linguistic domain of the New World, since there is no other dialect of the Old World which so much resembles in structure the American languages.[2]"

"The language of the Iberians", says M. Demogeot, "which by themselves was called Escara or Euscara, has been the subject of curious researches. It seems to be certain that it did not differ essentially from the Basque, which is still spoken on both sides of the Pyrenees."[3] Again the same author writes: "The Iberians, a remnant of whom survives in the Basque population, are probably the most ancient people in Europe. They seem to have been the vanguard of that great migration which, from the highlands of Asia, invaded the West in successive waves. By what route they came we do not know; but they covered with their tribes the south of Gaul as far as the Garonne, perhaps even

[1] "Families of Speech" in Language and Languages, pp. 397, 398.
[2] Life and Growth of Language, pp, 258, 259.
[3] Histoire de la Littérature Française, p. 12.

to the Loire; a great portion of Spain, to which they gave their name, the north-west coast of Italy, to the Arno, and the three largest islands in the Mediterranean.[1]"

M. Moreau-Christophe assigns to the Iberians a range almost equal to that given in M. Demegeot's estimate. "The Iberian type" he says, "has been strongly imprinted on the populations of southern Gaul and to this day the people of Languedoc resemble the French much less than they resemble the Catalans.[2]"

Prof. G. Gerland, in his article on the Basques and the Iberians in Groeber's encyclopædic work on Romance philology takes practically the same view, regarding the Basques as the comparatively pure remnant of the ancient inhabitants of the Iberian peninsula, many of whose characteristics, he believes, have been inherited by the modern Spaniards. The popular customs of the Basques are those of the Iberians, as described by the classical writers of Greece and Rome. Topographical names prove that they occupied not only Spain, but south-western France, and the dialect of the Gascons bears traces of the influence of their language, especially in ignoring the sounds of *f* and *v*. In fine, Prof Gerland looks upon the Gascons as simply Romanized Basques.[3]

A still greater extension is given to the Iberians by such ethnologists as Prof. Rhys, Dr. Beddoe, and the Rev. Isaac Taylor. This last author writes as follows of the traces of the Iberian stock in the British Islands: "The ethnologist readily identifies the short-statured, dark-eyed Silurian race, which is so prevalent in South Wales and the west of Ireland, with the Gascon or Basque type of the Pyrenean region. It is doubtful whether these Ligurians, Iberians, or Euskarians, as they are called, crossed into Spain by the Straits of Gibraltar, or whether they crept along the coast of the Mediterranean from Liguria and penetrated by the north-eastern defiles of the Pyrenees. The absence of Iberic names from Eastern Europe and Asia seems to make it probable that the Iberians crossed from Africa, and spread over Spain, and thence to France, the Italian coastland and the Mediterranean Islands. . . . In Aquitania proper there is hardly a single Celtic name—all are either Iberic or Romance. In Italy Iberic names are not uncommon, and it has been thought that some faint traces of a Turanian, if not an Iberic population, are perceptible in the names of Egypt, north-western Africa and Sicily."[4]

The testimony thus supplied by the names of places has been confirmed by the physical characteristics of a large portion of the population of Western Europe. "Until of late years", writes Dr. Beddoe, "almost all we had to show for our belief in the existence of an Iberian substratum in our population were the conjecture of Tacitus respecting the Silures; the length of head in the long-barrow people and some other neolithic men; the resemblance between the Welsh cave-men and Busk's Gibraltar skulls and the supposed greater frequency of dark hair, especially in the West, than could otherwise be well accounted for. I hope to be able, in a later portion of this book, considerably to define and strengthen the evidence of physical characteristics."[5] The evidence in question given in tables and charts, the result of actual personal examination, is most important, and extremely interesting. Dr. Beddoe found dark eyes and hair, the latter often curly, very frequent within the limits of Siluria. He also found dark complexions

[1] Hist. de la Litt. Franç., p. 11.
[2] Les Gaulois: Nos Aïeux, p. 30.
[3] Grundriss der Romanischen Philologie, vol. i.
[4] Words and Places, pp. 158-160.
[5] The Races of Britain: a Contribution to the Ethnology of Western Europe pp. 25, 26.

abounding in Dyfed and Gwyned and the other ancient divisions of Wales. In Cornwall and Devon, in Upper Galloway, Strathaven and Allendale, dark, even black, hair was often met with. It was in South Wales, however, that physiognomies strikingly Iberian or Basque-like, were most commonly observed. A comparison of Bearnese, Basque and South Wales photographs made it clear that the sitters were of the same type. In Ireland Dr. Beddoe found a preponderance of dark hair, such as occurs nowhere else in the British Isles. He also met in parts of Ireland specimens of a type still more primitive than the Iberian. One of these, which Mr. Hector McLean considered identical with the Cro-Magnon race, is also common in Spain.

The plan of Dr. Beddoe's book makes it difficult to quote from it; but no person, who would have a clear insight into the actual position of the race problem in Great Britain and Western Europe, should neglect giving it careful study. It possesses a quality not always discoverable in works of ethnology—that of trustworthiness. The author testifies only to that which he has seen and known, and the story of his tour of observation is a veritable romance of science. It is not unworthy of mention, in addressing this Section of the Royal Society of Canada, that Dr. Beddoe speaks with the utmost respect of the researches of our esteemed colleague, Dr. Daniel Wilson, whose "Prehistoric Annals of Scotland" was one of the most successful of the pioneer efforts to let in light upon the darkness which shrouded the ethnology of the British Isles.

The passages cited or referred to will give a general notion of the significance and comprehensiveness of the Basque problem, in its connection with the races of Europe. Before proceeding to discuss the relations, real and possible, between the Basques and the New World, it will be well to give an outline of their history, as far as it is known, and of the actual geography, population and condition of the Basque provinces in France and Spain.

What are known in Spain as the "Provincias Vascongadas" are three in number: Vizcaya (or Biscay), Guipuzcoa and Alava. The territory occupied by them is in the form of a triangle, bounded on the north by the Bay of Biscay, on the south by Soria, on the east by Navarre and part of France, and on the west by Santander and Burgos. The French Basque provinces include the *arrondissements* of Bayonne and Mauleon and part of Oloron. Both in Spain and France, the Basque language is spoken beyond the specified limits—the whole number of persons using it being, according to Prince L. L. Bonaparte, about 800,000, of whom 660,000 may be assigned to Spain and the remainder to France. There are also Basque-speaking communities in Mexico, Paraguay, and the Argentine Republic. The chief seaports of the French Basques are Bayonne, St. Jean de Luz, Biarritz (also a famous health and pleasure resort), Guetary and Ciboure. On the Spanish side, Fuenterrabia, from its picturesque hill, overlooks the French frontier. Following the coast westward one reaches Pasages, the city of St. Sebastian—once the centre of the whale fishery,—Zaraus, Guetaria, in a cleft of rocks sheltered by the island of St. Anton, Zumaya, Deva, Motrico, Andarroa, Lequeitio, Mundaca, Bermeo, Plencia, Portugalete, Santurce, Castro-Urdiales, Laredo, Santoña, Santander, San Vicente de la Barquera, Llanes, Rivadesella, Villaviciosa, Gijon, Candas, Luanco. These ports, which were personally visited some years ago by Mr. Clements R. Markham, lie between the French frontiers and Cabo de Peñas. The history of some of them extends back into classic times. Strabo devotes most of his third book to "Iberia," as Spain was called by the

Greeks, from Iberus, or Ebro, the river with which they were best acquainted. He, as well as Diodorus Siculus, Polybius, Appian, and other authors, also uses the term "Hispania" which was first employed, it is believed, by the Phœnicians, from the number of rabbits (*shapanim*) that they observed when they began to colonize the southern shores of the peninsula. Diodorus has anticipated the fruits of modern research or theory by applying the term "Celtiberians" to the mixed race formed by the union of the Aryan Celts with the original inhabitants. The Iberians and the Celts, he says, were long at war concerning the country to which they both had claims, but they at last agreed to occupy it in common. Having been by intermarriage fused into a single nation, they took a name which implied their double origin. Notwithstanding this clear statement, Latham is disposed to conclude that the Celts did not get much further south than the Garonne, and that the name Celtiberian indicates a general resemblance to the Celtic type rather than an actual fusion of the two races.[1]

The Vascones are accepted by many ethnologists as the etymological ancestors of both Basques and Gascons. M. Ferdinand Hoefer, however, is inclined to assign that place to the Vaccæi, whom Diodorus characterizes as the most civilized of the neighbors of the Celtiberians.[2] The root of the alternative term, "Euskarian," may be found, perhaps, in the Ausci (the Αὔσκιοι of Strabo).[3]

Some of the qualities and customs attributed to the Iberians and Celtiberians by Strabo, Diodorus, Appian, and other writers, are still met with among the Basques. Among these may be mentioned the communal land system, the law of primogeniture without regard to sex, the employment of women in field labor, and the peculiar ceremony known as the *couvade*. As to this last custom, indeed, M. Jules Vinson, who is a foremost authority on all Basque questions, denies that any modern traveller has discovered it in the Basque provinces. The only basis for the belief in its existence is, he maintains, a passage in Strabo,[4] which has not been proved to refer to the ancestors of the Basques, and some allusions in modern works. These allusions always relate to the people of Bearn, from whose dialect the word *couvade* is borrowed. On the other hand, Lafitau, in his famous treatise, in calling attention to certain special points of resemblance between the manners of new-world and old-world nations, writes as follows: "Such for example, is the custom prevailing in certain communities which obliges the husband to take to his bed when the time for the wife's *accouchement* has arrived and to be there tended by the latter, with all the care usually expended on such occasions on the mother of the child. For although this was a religious custom, it was nevertheless a very peculiar one. Now, I have found it among the Iberians, who were the earliest inhabitants of Spain and also among the first occupants of the island of Corsica, as well as among the Tibarenians of Asia. It also prevails in our own time in some of our provinces bordering on Spain, where the proceeding is termed *faire couvade*. This same usage is found among the Japanese and among the Caribs and Galibis of America.[5]" And as to its survival, in remote districts of the Pyrenean provinces, even to the present day, M. Eugène Cordier, as the result of personal enquiries, learned that, although it had fallen into discredit, it

[1] Ethnology of the British Colonies, p. 24.
[2] Bibliotheca Historica, v. 34.
[3] Geographica, iv. 2, pp. C. 190, 191.
[4] Geogr. iii. 4, p. C. 165.
[5] Mœurs des Sauvages Américains comparées aux mœurs des premiers temps, i. 49, 50.

was still occasionally practised by old-fashioned people in out-of-the-way localities. It is now generally regarded as a symbolic recognition and acknowledgment of paternity.

The difference of opinion just noted may be taken as an illustration of the divergence of view which characterizes the discussion of every subject connected with the Basques. The controversy is not so much like a pitched battle in which two contending hosts strive with each other for the victory, as an Ishmaelite warfare in which every man's hand is against his neighbor. Even the identity of the Basques with the Iberians is disputed by M. Vinson as a theory which has no foundation in fact—the very term Iberian being, he insists, a vague, indefinite expression of which the meaning is obscure. On that point, however, the weight of manifold testimony is overwhelmingly against M. Vinson. It is true that, with respect to the language spoken by the Iberians, we are still sadly in the dark. The inscriptions which pass for Iberian or Celtiberian do not readily admit of interpretation by means of Basque. According to Canon Taylor, the alphabets known as Gaulish and Iberian were due to the Greek colonists of Massilia and Emporia. M. Vinson says that they are manifestly of Phœnician origin. Doubtless they would be so ultimately in any case, but that in a country where the Phœnicians played for centuries so important a part, there should be some such trace of Tyrian or Sidonian, as well as of Carthaginian influence, was only to be expected. Besides, at the remote date when the colonies above mentioned were founded, the Greek characters were hardly distinguishable from their Cadmean prototypes.

There is, indeed, no direct proof that the Basques are a surviving relic of a far-speaking Iberian race, the pre-Celtic occupant of nearly all Western Europe. But the circumstantial evidence is of considerable value. Long since, Wilhelm von Humboldt drew attention to the prevalence of what he deemed to be Euskarian elements in the geographical names of eastern and northern Spain, which became mixed with Celtic in the Celtiberian region and wholly Celtic where the Iberians had been thrust out or absorbed by the intruders. Among such elements are *asta* (a rock) as in Asturias, Astorga, etc ; *ura* (water) as in Iluria, Verurium ; *iturria* (a fountain), as in Iturissa, Turiaso, etc. *Pa, etani, etania, gis, ilia* and *ula*, are among the most frequent Euskarian terminations, while the initial syllables most commonly met with are *al, ar, as, bar, bi, bur, ber, cal, ner, sal, si, tai* and *tu*.

Now, if along with the evidence, afforded as well by local names as physical characteristics, of the presence in Western Europe and especially in the Iberian peninsula of a pre-Celtic race of Basque affinities, it could be shown that any of the Celtic dialects bore traces of Iberian intermixture, the proof of the Iberic theory would be, if not complete, at least considerably strengthened. On this point Dr. Beddoe writes : " Anthropologists have long been awaiting the appearance of some philologist fully qualified to determine the important problem whether there be really Euskarian and Iberian elements in the Cymric language, or, if so, whether it be equally or more potent in the Gaelic and Erse. The existence of such an element had been boldly ascribed and superciliously denied or ignored until recently Professor Rhys has answered our call with the assurance that the element which physical phenomena have led us to look for does really exist, and that it is to be found in Gaelic rather than Kymric, and in Pictish rather than in Gaelic ; and that the Iberian symptoms among the Silures must be accounted for by their having been in part, at least, Gaelic before they became Kymric in language. Professor Rhys's opinion

is clear and consistent, and may be reconciled with physical facts better than any other hypothesis on the subject.[1]"

The discovery, alluded to in the passage just quoted, of the presence of an Euskarian element in the Pictish language, has led Prof. Rhys in his "Celtic Britain" to pronounce the Pictish people not Celtic, but the pre-Celtic aboriginal inhabitants of Northern Britain, their language having been derived from the same source as the Basque.[2] The Dicalidonæ of Ammianus Marcellinus (probably equivalent to the Douecaledonios of Ptolemy) would, in that case, indicate the union of the Picts and Celts, acting against a common foe.

The resemblance to "Iberia" of "Ivernia" (Hibernia, Ierne, Erin) has not escaped notice. The eponymous ancestor of the race has likewise a variety of names, Heber, Eber, Emer, Ier, Ir (as in Ireland) and Er (a name which occurs in Plato, though in a different connection).[3]

Heber (the Iberian) and Eremon (the ploughman) may indeed indicate in legendary language the twofold origin of the Ibero-Celtic tribes. Such wordy analogies may, however, lead to devious and uncertain paths.[4] Nor, indeed, is it necessary to go in quest of this kind of evidence for a theory which has the support of Latham, Figuier, Dr Beddoe, Prof. Huxley, Prof. Rhys, M. Broca, M. Girard de Rialle, M. Raymond, Prof. Winchell, H. Hale and others of our foremost ethnologists. We may conclude, therefore, with M. Raymond, that the earliest inhabitants of the Iberian peninsula were the Iberians; that from their fusion with the invading Celts were formed the Celt-Iberians, and that the Basques, Vascons, or Euscaldunac (those who have speech) are the purest extant type of that ancient stock. Even if we admit with M. Vinson that the theory thus formulated has not been established on an unassailable scientific basis, it may, at least, be accepted as the best working hypothesis that has yet been framed.

I find unexpected confirmation of this hypothesis in a work which antedates the years of scientific philology. In a note to the once famous "Dissertation sur l'Origine des Peuples Celtes et sur leurs Anciennes Demeures," of Jean Daniel Schoepflin, inserted in Vol. IV of Pelloutier's still more famous "Histoire des Celtes," p. 283, the author writes: "Even at the present day there are found within the confines of France, the remains of three ancient languages of Gaul. The Bas-Breton represents the ancient Celtic. The Cantabrian is extant, not only in the cantons of Spain, formerly occupied by the Cantabrians or the ancient Gascons, but even from the district of Soule, under French domination, to Bayonne, on the other side of the Pyrenees. The French call those who use that language

[1] The Races of Britain, p. 26. [2] Celtic Britain, pp 265, 270. [3] Rep. x. 13, p. 614.

[4] In the strikingly characteristic account of the shipwreck in L'Homme qui Rit, Victor Hugo falls into the mistake of making a Basque woman and an Irish woman understand each other's speech. The Irish woman is, represented as repeating the Lord's Prayer in Gaelic, after the outlawed scholar's recitation in Latin, and, her Basque companion in misfortune is made to comprehend the words. Possibly Hugo, who does not seem to have troubled himself much with questions of philology, was misled by the chance resemblance between the Irish *atair* and the Basque *aita*, in the opening clause of the Lord's Prayer. Such similarities are frequently met with. In Cahita, a Mexican dialect, *atzai* is the word for "father," which, again, is *aize* in a Mosquito dialect. In one of the Friesian Islands *tâte* has the same signification, while *tata*, *tatic* and *tautah* are synonymous words in some languages of Central America and the Isthmus of Darien. Max Müller's Science of Language, i. 59; Bancroft's Native Races of the Pacific States, iii. 710, 746, 763 and 794. See also, for other such correspondences, Wilson's Prehistoric Man, ii. 372, 378.

Basques or Biscayans. (Mariana de Reb. Hispan. lib. I, cap. 5. Brietius in Hispan. Veter., p. 249). Joseph Scaliger characterizes this tongue as neither barbarous nor difficult, but smooth and pleasant in enunciation. He considers it extremely ancient and believes that it was in use in the country where it is spoken before the time of the Romans. The same Scaliger, in a letter to Paul Merula, which appears in the 'Cosmographie' of the latter, reckons the Cantabrian or Basque among the seven minor mother tongues of Europe. He recognizes only four great families of speech." Pelloutier wrote before the "discovery of Sanscrit" (Farrar, Language and Languages p. 292); but, without intending it, he anticipated M. Pictet in proving the right of Celtic to a place in the Aryan household.

One of the earliest treatises which sets forth the claims of the Basque to consideration, is a volume of dialogues, in which *la Lengua Cantabra Bascongada* is introduced in the character of a venerable matron, who complains that her own children have forgotten her and bestowed upon rival strangers the attentions due to her as Spain's ancient mother tongue. It is not unworthy of note that this early fruit of Basque patriotism ripened in the soil of the New World, the book having been written and published in Mexico in 1607, just a year before the foundation of Quebec. In 1808 an essay on the Basque language was printed at Bayonne, the author of which, Abbé Diharec de Bidassouet, was, according to the title page, *sauvage d'origine*.

A new era in the study of Basque was inaugurated by the publication (1817-1821) of the inquiries of W. von Humboldt into the affinities of the Basque language. He spent a considerable time among the different communities where it was spoken and mastered the several dialects. He was the first to apply the test of topographical nomenclature to the Iberian theory: and the result of his investigations was the conviction that Basque was the ancient speech, not only of the peninsula, but of the adjoining islands. One of the most earnest of modern students of Basque is Prince L. L. Bonaparte, who has published a series of works bearing on the whole range of Basque philology and grammar.

Other scholars who merit special mention for their contributions to the literature of the subject are Abbé Darrigol, Dr. Mahn, M. Antoine d'Abbadie, M. Ribary, M. Gallatin, M. H. de Charency and M. Julien Vinson. The three last gentlemen are among the comparatively few who have investigated the relations between Basque and the languages of America. Mr. Gallatin's paper on the analogies between Basque and the languages of America and of the Congo appeared among the Smithsonian Contributions to Knowledge for 1856. In 1867 appeared a short treatise, from M. de Charency's pen, entitled "Des Affinités de la Langue Basque avec les Idiomes du Nouveau-Monde." M. Vinson's extremely interesting and carefully reasoned essay, "Les Basques et les Langues Américaines," was printed in the Compte-Rendu of the first meeting of the Congrès International des Américanistes at Nancy, in 1875. Two years later, M. Vinson gave to Western Europe a French version of the essay on the Basque language written in Hungarian by Professor Francis Ribary, of the University of Pesth, with an introduction and notes by the translator. To this admirable work (Paris: T. Vieweg) I am indebted for a great deal of welcome information. From the Preface I learn that a sort of Basque *Eisteddfodd* has been been instituted at Sare, in the very heart of the Basque country, through the generosity of Messrs. Antoine d'Abbadie and Amédée de Laborde-Noguez, who offer prizes for poetry. According to Strabo (p. C. 139) the art was diligently cultivated by the fathers of the race, some of whom had poems and versified laws of great age (or of great length, according to

another reading). The Cantabrians, according to the same author, had such fortitude and such a fondness for their national songs, that they recited them even amidst the cruel tortures inflicted on them by their Roman victors. One such composition, or what purports to be such, has been saved from oblivion. The following is a translation of M. Ampère's French version of it :—

I.

They come, they come, the hosts of Rome,
To lay the pride of Biscay low,
But hill and plain repeat the strain:
"Biscayans yield not to the foe."

II.

Let Cæsar rule the slavish fool
Who bows beneath his despot sway,
Lecobidi's the king for me,
No Basque to Rome will tribute pay.

III.

To arms! to arms! Behold! The swarms
Of Roman hirelings hedge us in!
By sea and land their power withstand!
Strike for Biscaya! Strike and win!

IV.

Let them regain their native plain,
Far from the towering Pyrenees;
Where forests crown our fortress town,
Our home is with the mountain breeze.

V.

Choose well your ground; look well around;
Unarmored limbs are strong and fleet;
With shield and lance well-poised advance
And Rome's mailed squadrons boldly meet.

VI.

What though alway, by night and day
The siege has lasted five years long;
Fifteen to one, their dead atone
For those sad years of cruel wrong.

VII.

Yes, though 'tis true that we were few
And they a mighty multitude,
The danger's past, we've won at last,
And Biscay still is unsubdued.

This song was discovered, it is said, in 1590, by Ibanez de Iberguen, and first published in 1817 by W. von Humboldt in "Mithridates." M. Jules Vinson does not believe that the song above translated is of an earlier date than the sixteenth century. The earliest extant specimens of the Basque language do not, in his opinion, take us further back than the fifteenth century. In poetic merit the foregoing effusion may be compared with some of the songs in Dr. Brinton's "Ancient Nahuatl Poetry." It might also be matched by productions attributed to our own Northern Indians. Whether such productions are the unaided offspring of the aboriginal muse, I cannot affirm with confidence.

I have already cited certain hints rather than express assertions to the intent that some of the latter and the Basque may have descended from common forefathers. Such a theory implies either intercourse in remote times between both sides of the Atlantic or some catastrophe such as that of which the Atlantis legend is supposed to preserve the tradition. Prof. Alexander Winchell, in his remarkable work, "Preadamites," would uphold the existence in prehistoric ages, not merely of Atlantis, but of a still more primitive continent in the Indian Ocean. His hypothesis is that the original abode of mankind was a region covering the site of the islands of Mauritius and Reunion and the surrounding waters, to which has been given the imaginary name of "Lemuria." If we were disposed to be satirical, we might attribute this name to the ghostly and unsubstantial nature of the theory which invented it. It is, however, not in Roman mythology, but in zoology that we must look for its derivation. The Lemuridæ, a group of lowly organized and very ancient creatures—though still discoverable over a wide area—exist nowhere else in so great abundance as in the island of Madagascar. On this fact and on certain pecularities in the bird fauna of that island, Dr. Hartlaub and other naturalists have based the theory of a Lemurian continent. Mr. Alfred Russel Wallace, though he does not recognize the necessity for such a continent, admits the possibility of the former existence of several large islands between Madagascar and India. Prof. Winchell, however, accepts Lemuria as, at least, probable, and in his chart of the gradual dispersion of mankind, he makes it his starting-point. One branch of the prehistoric pre-Mongoloids he supposes to have traversed Northern Africa as far as the ocean, where a portion of it crossed into Europe by what was then an isthmus. They found a paradisiacal peninsula south of the Pyrenees and retained it long as a favorite centre of population, founding there an "Iberian Empire." The remainder of those Mongolians made their way to Atlantis, to the actual existence of which, Dr. Winchell says, recent explorations, including the soundings of the *Challenger*, the *Gettysburg* and the *Gazelle*, representing England, the United States and Germany, respectively, have given substance and reality. "During the historic period", writes Prof. Winchell, "the isolated Canaries have stood as the only inhabited remnants of Atlantis; and the detached and degenerate Guanches, when at length rediscovered, complained: 'God placed us on these islands and then forsook and forgot us.'" Two years after the publication of "Preadamites" appeared Mr. Ignatius Donelly's "Atlantis: the Antediluvian world" a work whose sweeping statements and wild comparisons of unrelated races and languages have tended, among men of science, to discredit rather than to commend the theory. At the same time, it revived discussion on a question which many persons had imagined to be set at rest for ever, and elicited from various pens whatever could be said on one side or the other in the controversy. Shortly before its appearance, Mr. R. W. Boodle, in the *Educational Record* of the Province

of Quebec, of which he was editor, traced, in a learned and readable paper, the origin, development and decline of the story from the days of Plato to the present. He aptly concludes with a quotation from the great Platonist, Dr. Jowett, who regards it as a pure fabrication. Between this view, however, and its acceptance as a narrative of events, which actually took place in a region that once had real existence, there may be several degrees of assent or rejection. Along with "fanciful amplifications" of his own invention, Plato may, in the "Timæus" and 'Critias," have given expression to a vague tradition of knowledge, once current in ancient Europe, of a trans-Atlantic country and people. This is the reasonable view adopted by Dr. Wilson in his paper on "The Lost Atlantis," presented two years ago to this Section of the Royal Society. "It forms', writes our distinguished colleague, "one of the indisputable facts of ancient history that, long before Greece became the world's intellectual leader, the eastern Mediterranean was settled by maritime races, whose adventurous enterprise led them to navigate the Atlantic. There was no greater impediment to such adventurous mariners crossing the Atlantic in earliest centuries before Christ, than at any subsequent date prior to the revival of navigation in the fifteenth century." If this view be admitted, there is no reason why some of the Iberians may not have crossed to these shores ages before the Romans had anything to do with Spain, and the resemblances in structure between the speech of the Basques and some of the tongues spoken on this continent, may find their explanation in the fact that those who use them are descendants of the same primitive stock. In that case the Basque fishermen who made their way in the fifteenth, perhaps the fourteenth century to these shores were exemplifying the truth of the adage that blood is thicker than water. This is the theory of Mr. Horatio Hale, who in his delightfully instructive treatise, "The Iroquois Book of Rites," maintains that the early Europeans, of whom the Basques are the sole survivors who have retained their original language, may have been of the same stock as the Huron-Iroquois of the lower St. Lawrence. Mr. Hale has found confirmation for his argument in Sir William Dawson's "Fossil Men", where the relics of ancient human habitation in America are compared with similar finds in Europe. The preparation of the work was prompted by the discovery, in 1861, of the remains of the ancient town of Hochelaga, which had disappeared from sight for some three centuries and to the identification of which the record of Jacques Cartier's visit was the only guide. On the basis of that identification (but for which an endless controversy might have raged over the fossils in question), the author, "arguing from the known to the unknown, undertook to illustrate the characters and condition of prehistoric men in Europe by those of the American races." It so happens that among the prehistoric races of Europe with which, in "Fossil Men", some of our American tribes are brought into comparison, are those which form the subject of the epoch-making "Reliquiæ Aquitanicæ." "What," asks Sir William Dawson, "could the old man of Cro-Magnon have told us had we been able to sit by his hearth and listen understandingly to his speech, which, if we may judge from the form of his palate bones, must have resembled more that of the Americans or Mongolians than of any modern European people." But the old man of Cro-Magnon lived in the very region in which the Iberian or Aquitanian ancestors of the Basques (for whose language the very same claim is made to-day) dwelt in classical times. Moreover M. Hamy met with the same Cro-Magnon type among the Basque skulls of Zoraus. M. de Quatrefages also met with living specimens of it, and M. Louis Figuier,

who classes it with the Mongolian family, says that it still exists in the Basques as well as in the Indians of North America

In an essay on "Indian Migrations, as evidenced by Language", read at the Montreal Meeting of the American Association for the Advancement of Science, Mr. Hale cites Sir William Dawson's work as confirming his belief in the kinship between the Iberians and the Americans. "It will be noticed", he writes, "that the evidence of language and to some extent of tradition leads to the conclusion that the course of migration of the Indian tribes has been from the Atlantic coast westward and southward. The Huron-Iroquois tribes had their pristine seat on the lower St. Lawrence. The traditions of the Algonquin seem to point to Hudson Bay and the coast of Labrador. The Dakota stock had its older branch east of the Alleghanies, and possibly (if the Catawba nation shall be proved to be of that stock) on the Carolina coast. Philologists are well aware that there is nothing in the language of the American Indians to favor the conjecture (for it is nothing else) which derives the race from eastern Asia, but in western Europe one community is known to exist, speaking a language which in its general structure manifests a near likeness to the Indian tongue. Alone of all the races of the old continent, the Basques or Euskarians of northern Spain and south-western France have a speech of that highly complex and polysynthetic character which distinguishes the American languages. There is not, indeed, any such positive similarity, in words or grammar, as would prove a direct affiliation. The likeness is merely in the general cast and mould of speech; but this likeness is so marked as to have awakened much attention. If the scholars who have noticed it had been aware of the facts now adduced with regard to the course of migration on this continent, they would probably have been led to the conclusion that this similarity in the type of speech was an evidence of the unity of race. There seems reason to believe that Europe, at least in its central and western portions, was occupied in early times by a race having many of the characteristics, physical and mental, of the American aborigines, The evidences which lead to this conclusion are well set forth in Dr. Dawson's recent work on Fossil Men. Of this early European people, by some called the Iberian race who were ultimately overwhelmed by the Aryan emigrants from central Asia, the Basques are the only survivors that have retained their original language; but all the nations of southern Europe, commencing with the Greeks, show in their physical and mental traits a large intermixture of this aboriginal race. As we advance westward[1], the evidence of this infusion becomes stronger, until in the Celts of France and the British islands, it gives the predominant cast to the character of the people."

Mr. Hale goes on to say that this theory alone accounts for the marked contrast between the Aryans of the East and those of the West,—the former being submissive, while with the latter, especially where the so-called Celts predominate, "love of freedom is a passion."[2]

From the passage above quoted it will be seen that Mr. Hale's theory does not depend for proof on any discovered verbal similitude between Basque and any form of American speech. How vain such comparisons are, it is almost needless to point out. Chance coincidences of sound occur in languages that cannot possibly have any relationship, and even

[1] Note F, Appendix to the Iroquois Book of Rites, pp. 187, 188.

[2] On this point Mr. Hale's argument is hardly convincing. It is among the fairer northern races in which, the Iberian element is small, that love of independence abounds most.

in our own language, how many words which can be easily traced to a common ancestor have no family likeness whatever.[1]

M. Jules Vinson who has devoted an elaborate paper to the examination of the relations between the Basque and the American tongues (especially the Algonquin and Iroquois) fails to recognize any real kinship between them. He acknowledges that, in the formation of compound words, the Basque has a process of syncopated incorporation, which resembles that of the American languages, and in an ascending series, in the order of agglomerative capacity, he places the Basque next to the American family. The order of his enumeration is as follows:—the Dravidian group, very poor in forms; the Altaic, which has begun to incorporate; the Basque (M. Vinson rejects the term "Iberian" as of

[1] Whoever takes the trouble, may discover even in English many instances of words which, though having scant, if any, resemblance to each other, are known to be descended from common ancestors. Of such words are *plush* and *wig*, *couch* and *locate*, *pilgrim* and *agrarian*, *wump* and *pedestrian*, *nice* and *science*, *daub* and *alb*, *bugle* and *beef*. If, crossing the boundaries of our own language, we wander through the extended domain of Aryan speech, we find such instances in still greater abundance. Prof. Max Müller mentions as an illustration of phonetic corruption the gradual transformation of *duhitar* (daughter) or some such form, into the Bohemian *dci*, and of *sasar* (sister) into the Pehlvi *cho*. He points out the identity of the French *même* with the Low Latin *semetipsissimus*, and shows that *tear* and *larme* spring from a common far-off source. These instances might be indefinitely multiplied. But for the existence of written literatures, it would be virtually impossible to verify such etymologies; and, judging by analogy, we may reasonably conclude that changes at least not less noteworthy have overtaken the words of unlettered languages, originally akin, after being separated for centuries or even millenniums by continents or oceans. "We have reason to believe," writes Prof. Max Müller, "that the same changes take place with even greater violence and rapidity in the dialects of savage tribes, although, in the absence of a written literature, it is extremely difficult to obtain trustworthy information. But in the few instances where careful observations have been made on this interesting subject, it has been found that among the wild and illiterate tribes of Siberia, Africa and Siam, two or three generations are sufficient to change the whole aspect of their dialects." Now, while avoiding the mistake of denying any stability to our aboriginal tongues—a mistake which would be corrected by the ascertained general identity of the Huron Iroquois and Algonquin of the early explorers with those languages as they exist to-day—we cannot dispute the fact that, like those dialects of the Old World to which Prof. Müller refers in the passage just quoted, those of our own Indians are susceptible of constant modification which in the course of time would render unrecognizable the relationship between forms of speech that may have been formerly allied. This would be especially the case where circumstances had crowded a number of disparate tribes, speaking diverse tongues, into a limited area, such as gathered around the trading posts of the Hudson's Bay Company on the Pacific coast. In the Chinook jargon of that region we have ample illustration of the disguises that a language may assume on unaccustomed lips. An Englishman there figures as *Kint-shosh* (King George); *oluman* serves to designate an elderly person and is also used as an adjective; *tumola* is "to-morrow." *Pos* (suppose) means "if" or "provided that"; *pe* (french *puis*) is "and" as well as "then"; for "to run" the word is *kuli* (*courir*); *sawash* (*sauvage*) is the usual term for an Indian. *Lasui hakatchum* is the Chinook for a "silk handkerchief"—the former of the two words being evidently a corruption of the french *la soie*. *Paia* is intended for "fire"; *tlai* for "dry"; *litan* for *les dents* (the teeth); *lamestin* for *la médecine*, while *clak-hah-ahyah* does duty as "how do you do?" This last phrase "is believed to have originated from their hearing one of the residents at the fort, named Clark, frequently addressed by his friends: "Clark, how are you"? (Wilson's Prehistoric Man, ii. 336). This system of complex speech had been in vogue already (though, without its French and English constituents) before Europeans came in contact with the tribes of the Pacific coast, and we may, therefore, conjecture to what influences language may have been subjected in the course of long preceding generations. How hopeless, then, in the presence of the possibilities thus implied, is any comparison between American and old-world languages based on similarity of spelling or sound, if such likeness were discoverable! But, on the other hand, the absence of verbal resemblance cannot justly be accepted as sufficient to refute a theory of affinity which is strongly supported by structural analogies. On this point, with special reference to the Basque-American controversy, Sir Daniel Wilson, while admitting that this element of correspondence (that is the general likeness in cast and mould of speech indicated by Mr. Hale) "is sufficiently marked to attract much attention," has come to the following rational conclusion: "We have as yet, however, barely reached the threshold of this all-important inquiry; and find at every step only fresh evidence of the necessity for the diligent accu-

vague significance), fully incorporative and tending to polysynthetism, and the American group, completely polysynthetic.[1]

On the other hand, the view espoused by Mr. Hale has found an enthusiastic advocate in the Count de Charency. "We would be inclined to believe", he says, "that America was peopled from the side of the Atlantic at an epoch when western Europe was still occupied by populations of the Iberian race." And one of the grounds on which he bases that conclusion is that the American languages, while showing no signs of relationship with Asiatic forms of speech, present features of remarkable resemblance to the Basque of the present day, especially in grammatical structure. The Count de Charency thinks, moreover, that it is in the dialects peculiar to Canada that the most marked affinities with the Basque language have been discovered.[2]

Commenting on these alleged evidences of kinship between the languages of Canada and the oldest tongue of Europe, Abbé Cuoq very pertinently remarks that, since even a comparatively meagre inquiry has elicited discoveries of such great interest and significance, there is all the more reason why philologists on both sides of the Atlantic, but especially those who have opportunities of intercourse with our Indians, should carefully examine all the peculiarities of the aboriginal languages and dialects, so that their investigations, combined with those of the students of Basque, may bring fresh and still fresher facts to light, until finally the question of Basque-American affinity has received an authoritative solution either in the affirmative or the negative. The advice is worthy of the moderation and good sense of one of the most laborious and fruitful students of American philology.

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mulation of all available materials before the native races of our own Dominion and those of the neighboring States perish, and their languages pass beyond recall." The paper in which these words occur, the Huron-Iroquois of Canada, a Typical Race of American Aborigines, Trans. Roy. Soc. Can. 1884, the closing chapter of Prehistoric Man, 3rd edition, H. Hale's Iroquois Book of Rites, and essay on Indian Migrations as evidenced by Language, M. Jules Vinson's translations of Ribary's Essay on the Basque Language, and his paper, Le Basque et les Langues Américaines (Compte-Rendu du Congrès International des Américanistes, 1875), the Iroquois and Algonquin Lexicons, the Etudes Philologiques and Jugement Erroné, of our colleague, Abbé Cuoq, may be profitably consulted on the whole subject of Basque-American affinities. In concluding this long note, I would say that, while in the main agreeing with Mr. Hale ("Race and Language," in *Popular Science Monthly*, January, 1888) as to the great importance of speech as evidence of the stock to which those using it belong, I would also give due weight to traditions, religious notions, folklore, cranial formation, complexion, stature and other physical and moral characteristics.

[1] Le Basque et les Langues Américaines in the Compte-Rendu of the Congrès des Américanistes, Nancy, 1875, ii. 79.

[2] See Appendix for illustrative specimens of Basque, Iroquois and Algonquin.

APPENDIX.

Specimens of Basque, Iroquois and Algonquin.

Parable of the Prodigal Son.

S. Luke, XV 11-32.

Basque.

11. Halabér errán sesán: Gizón baték situen bi semé.

12. Éta hetarík gastenák errán siezon aitarí: Aitá índak onhassunetík niri elcen zaitadán partéa. Éta partí siecen onák.

13. Éta egún gutirén buruän, gusiák bildurík semé gaztenór, joán sedín herrí urrún batetára, éta hán irion sesán beré onhassuna, pródigohi visí isanéz.

14. Gusiá despendatú ukan zuencán, egín izán zen gosseté gogorbát herrí hartán éta hurá has sedín behár izáten.

15. Éta joaník lekú hartáko burgés batekin jár sedín, éta hárk igór sesán beré possessionetára urdén baskacéra.

16. Éta desír zuen urdík játen zúten maginkhetarík beré sabelarén béthacera, éta nehórk ecedaúkan emaíten.

17. Éta beré buruärí ohárt sekioncán errán sesán: Sembát aiokasér díradén ené aitarén eccán ogiá frankó duteník, éta ni gosséz hílcen bainaíz.

18. Jaikirík joánen naíz neuré aitaganá, éta erránen daúkat: Aitá húts díot seruärén contra, éta hiré aicineán.

19. Éta gehiagorík eznaíz digné hiré semé deíceko: egín nézak euré alokaseretarík bát bezalá.

20. Jaikirík, badá ethór sedín beré aitaganá. Éta hurá oraíno urrún zelá, ikús sesán beré aiták, éta kompassionné har sesán, éta láster eginík egóc sesán beré buruä, éta pot egín sieson.

21. Éta errán sieson semeak: Aitá húts egín díot seruärén contra éta hiré aicineán, éta gehiagorík eznaíz digné hiré semé deíceko.

22. Ordnán errán síesen aiták bere sérbicariei: Ekarzúe arropá prinsipaléna, éta jaúnz ezazúe éta emázue erhaztubát bere eskúra, éta sapaták ojnetára.

23. Éta ekarrirík arecé gisená, hil ezazúte, íta jaten dugulá, atsegín har dezagún.

24. Ésen ené semé haur hi' zen, éta hársara vístu da, galdú zen, eta eriden da. Éta has sitesen atsegín hárcen.

25. Éta zen arén semé saharrená landán, éta ethór zelá eccarí urbildú zajonéan, ensún zicán meiodiá, eta dansák.

26. Éta deithurík serbicarietarík bát, interroga sesan ser zen.

27. Éta árk errán síeson, hire anaje etorrí ízan da, eta hil ukán da hiré aiták arecé gisembát, serén ossorík hura esebitú zúen.

28. Éta asserré sedír: éta ezén sartú nahi izán, beré aiták badá elkirík othoíc egín síeson.

29. Bainá árk ihardésten zuelá errán síeson beré aitarí: Huná hambát urthedík serbicácen audalá, éta egundano hirí manurík eztíot iragan, eta egundano pitinabát ezdaukak emán neuré adiskidéhín atsegín hárceko.

30. Bainá hiré semé haúr, seinék iretsi baitú hiré onhassún gusiá putekín, etorrí izán deneán, hil ukán daúkak huni arecé gisená.

31. Semé hi bethi enekín aiz (séra) éta ene (gusia hiré da).

32. Éta atsegín hartú behár zuén, éta allegeratú, serén hiré anajé hil baicén, éta vistú baitú, galdú baicén éta eríden baitú.

IROQUOIS.

11. Saiatat ne ronkwe tekeni tehowiraientakwe tenitsinn.

12. Nene kenniraha wahawenhase ne roniha, wahenron: rakeni, askon onen tsinikon n'akawenk tsini kaien ne kento. Wathaiake kati ne rokstenha nok wahaon ne roienha n'ahaiatentane.

13. Iahte inonnisehon saharoroke tsini hoien, nok wahahtenti, inon niiahare akoren tienakere, nok eh iahatiesatanion tsini howistaien, iahte konttokha wakontekwisa.

14. Kawenniio wahakwentane akwekon, wahontonkariake n'akwah n'ehtienakere, no'k wahotentane wathatonnhakari.

15. Waresakha kati n'ahonwannhane; ronkwe rokwatsehne wahonnhane, iahotenniete tsi thaonwentsiaientakwe, tasakosnieke ne kwiskwis ronaskwakatekwe.

16. Raskanekskwe ne arake ne iotikwihon ne kwiskwis, nok iah onka to honwawiskwe.

17 Wathaterientharen kati n'aonsahonikonrote, wahenron: oh! toni kentiohkwa ronnhatseraien rakeniha raononskon, tiotkon nennee ronahton, ok tii ken kiteron, katonkariaks onwe, skanoron akiheie.

18. Enskahtenti kati, enshiatisakha ne rakeniha, enkiron: rakeni, rinikonraksaton ne Rawenniio, nok oni nise konnikonraksaton.

19. Iahte sewakerihonte n'aonsaskienhahake; nok arahonne ethenaskierase tsini sheierhase ne sannhatsera okon.

20. Iokontatie kati tontahahtenti, tontahoiatisakha ne roniha. Sekon inonha itres, wahotkatho ne roniha, nok wahotenre raonikonhrakon, iatharatate, iathoteratana, ok sire wahoniasa nok wathonoronkwanionton.

21. Ethone tahenron ne roienha: rakeni, rinikonraksaton ne Rawenniio, nok konnikonhraksaton oni nise, iahte sewakerihonte n'aonsaskienhahake.

22. Ok eken ne roniha wasakawenhase ne raonnhatsera: oksa, wahenron, kasewaha n'akwah atiatawitseriio n'ahatiatawite ne rienha, satsisewasnonsawit wennisnonsawitseranoron, tonsatsisewatha oni ne wahtakwiios.

23. Sewakk oni ne ioresen teionnhonskwaron kenniakaha, sewario taetewatskaon akwah aetewatekhonni:

24. Aseken ne ken rienha rawenheionne nok shotonnheton, rotiatatonhonne nok shiiatatsenrienhatie. Ethone wahontasawen n'ahontekhonni.

25. Ken kaien ne rakowanen ne roienha kahetake iereskwe; tsatontahawenontonhatie, toha sonsarawe tsi rotinonsote, wahatieren ok iakoterennotatie, iakohonrawatonhatie oni.

26. Tahononke ne ronwannhas, nok wahoriwanontonse ohniiotieren.

27. Tahorori kati, wahenron: hetsekenha sarawe, nok wahario hianiha ne kenniaka hateionnhonskwaron, aseken skennen sahotkatho.

28. Tsiniiot ne tahonakwen ne rakowanen tsi wahotokense, nok iahte hatontatskwe n'ahataweiate ne kanonskon. Tahaiakenne kati he roniha nok wathorhotonnionse.

29. Ok eken tahenron ne roienha: onen eso ioserake si konhiotense, iah oni nonwenton te konwennontion, nok iah nonwenton teskatewentetase skaiatat oni nonkwatsenen, ne taiakwatonte nonkwatenro naiakwatonwesen.

30 Ken kati kaien hetsienha, kawenniio rokwentaon ne raowenk, iahte konttokha satehonatekwison, sarawe ne kento, oksaok waseriio ne ioresen teionnhonskwaron.

31 Nok tontahenron ne roniha: kien, tiotkon wahi tenikwekon, akwekon sawenk tsinikon nakawenk;

32. Ioteriwisonhonne naiontonwesen aiontekhonni oni, aseken ne ken hetsekenha rawenheionne nok shotonnheton, raiatatonhonne nok sahoketote.

ALGONQUIN.

11. Pejik anicinabe nijinigoban o kwisisà.

12. Egacinjinidjin ot igon: n'ose, mijicin inikik enenindagwak kitei tibenindamân. Mi dac keget i nenawinamawâte o kwisisà inikik ke tatibenindaminite.

13. Kagwete kinwenj apite, o ki mawandjiton egacinjite minikik ka tibenindamoninte, migote i madjâte wasa ij ijâte; mi dac indaje i wanadjitwatizote kakina kekon tebenindamogobanen kiwanisiwining ij inadjihitizote.

14. Ka wanadjitote kakina, wanina ki pakatenaniwan endajikete, midac i mâdji kotakitote.

15. Ka madjâte kitei nanda anokitagete, pejik anicinaben endanakinigobanen ot sinonigon, kijatakimikiwaming ot asigon kitei ganawenimâte kokocà.

16. Epite wi wisinigobanen, o misawenindamawa ejisininite kokocà, kekona gaie niu ki ondji kiepoiânbân, inenindam; sakitawa dac eji midjinite kokocà, kawin awian o papamitagosin kitei ijisinipan.

17. Keg apite mekawingin togoban, mi dac ij ikitote: aninitok endateiwagwon anotaganak n'osan endanite, o maneawà pakwejiganà, nin dac ondaje ni wi nip i wi wisiniân.

18. Ninga pasikwi, n'os endâte ningat ija, ningat ina: n'ose, ningi pataindint, ningi nickiha Kije Manito, gaie kin, ki ki nickihin.

19. Kwatisiân keiabate ke ki oiosiminan, anotaganing gote totawicin.

20. Mi dac keget i pasikwigobanen i nansikawâte 'osan. Megwate wasa i pi tâte, mi i wabamigote 'osan; tee o kockonaweckawan kija inini o kwisisan epite gitimagenimâte, mi gote i mâdjipatote ij awi nansika vâte, o kwackwanotawan ij oiodjimâte.

21. Win dac ockinawe et inan 'osan: n'ose, ningi pataindint, ningi nickiha Kije Manito, gaie kin, ki ki nickihin; kwatisiân, mi wan onom 'osan ket igoiân.

22. Taiagwate kije inini o ganonà ot anotaganà, ot inà: kinipik, pitawik o sasekawagwinan, pitekonaiehik, minik titibinindjibizon, pitakisinehik gaie.

23. Pinik waninote atikons, nisik, ki ga wikondinanan.

24. Mi waam ningwisis, nipoban, aiapiteipangin nind inenima; wanicinoban, nongom dac mikaganiwi. Mi dac keget i mâdji wikongewate.

25. Kawin apisigoban sesikisite wekwisisiminte, kitikaning inendigoban; apite dac pa kiwete, endawâte pa otitang, mi i nondawâte metwe nikamonidji gaie metwe-nimihitinidji.

26. O pipakiman anotaganan pejik, o kakwedjiman: anin enakamigak wendji modjikakamikisieg?

27. Ot igon dac anotaganan: ki eimenj ki tagocin, k'os dac o ki nisan atikonsan waninonidjin, epite modjikisite ij otisigote o kwisisan i mino pimatisinite.

28. Ka kikenindang ij ondji modjikisinaniwaninik, nickatisi, kawin wi pindikesigoban. Mi dac i sakahaminite 'osan, ot ani pagosenimigoban ockinawe kitei pindikete.

29. Ot inan dac 'osan: n'ose, enie aindaso pipon eko anokitonan, ka maci kanake pejik minago manadjenicenjie ki ki mijisi kitei wikomagwa nitekiwenhiak saiakihagik.

30. Win dac ki kwisis nongom wetisik, kakina ka wanadjitote minikik ka tipanehatiban matei ikwewa i ki papamenimâte, atikons waninote ki ki nisa win ondji.

31. Ot igon 'osan: ningwise, kakik ki papaganawenindimin, kakina inikik tebenindamân, kin ki tibenindan.

32. Inenindagwat dac kitei wikongeng gaie kitei modjikising ki eimenj ondji; nepongin inenindagosiban, nongom dac aiapiteipangin apitenindagosi; wanicinoban, nongom dac mekaganiwingin inenindagosi.